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A CHAMPION OF PEACE.

Dr. Edward Everett Hale, chaplain of the United States Senate since 1886, has been called home after a long life of usefulness. As a preacher and a writer he has filled honorably an important place in the ranks of human progress. His services were many and varied. No good cause appealed to him in vain for support. But, possibly, to the cause of peace by means of international arbitration he devoted his best efforts. At the time of his death he was over 57 years old, but to the last he wielded his sword in the war against war, with telling effects.

Dr. Hale has been called the Nestor of the peace cause in America. For years he was the great exponent in this country of the principles of arbitration. In 1890, though no longer a young man, he fired with enthusiasm the meetings held in Boston in the interest of "The Organization of the World," and later he visited the larger cities of the Middle States and addressed congregations in various churches. A Philadelphia editor at that time said of him:

"He is working now, in the evening of a long and fruitful life, with all the enthusiasm of youth, and with a superb negligence of himself, for a great project that is just as sure to come as the twentieth century dawn—the establishment of an international law court, just as certain as the reign of law has spread its blessed influence over regions of human activity once dark and bloody with un-Christian strife and discord. It is that ultimately it will enter and control this last refuge of anarchy. The signs are evident that reason and justice and law will in this international realm supplant the awful arbitrariness of the past. He is a man who is content with the present. It is a day that he may not, and probably will not, live to see. All the finer, then, is the picture of this grand old man, at a time of life when most of us lose faith in the future, or at least wish to be free from the burdens, serenely putting on his harness afresh in the service of a great cause. When he leads surely there will be many to follow."

In 1889 Dr. Hale in a sermon in Washington, predicted that in the twentieth century, the words of the Prince of Peace would be applied to international affairs. He said the wisdom of statesmen would devise a solution which the soldiers and the people would accept with thankfulness. He said the suggestion would come from the United States and the proposition would be that each nation would delegate a jurist of world-wide fame to form an international tribunal, and that the importance of this institution would gradually grow until it would become a supreme court of the world.

This forecast was uttered ten years before the first Hague congress. The call for that conference did not come from the United States, but the proposition to form an international tribunal did, and but for the influence of this country upon the deliberations of that congress it might have been a signal failure. So Dr. Hale's prophecy was fulfilled in that particular. Singularly enough leading statesmen considered his prognostications as improbable. His ideals were too far advanced; his aims were too high, they thought. But in a few years the Hague Tribunal was established.

Dr. Hale's favorite motto was, "Look forward," and he acted upon it at all times. He did look forward to a time when nations will feel it a disgrace to have a secretary of war, and no secretary of peace. He hoped for the coming of the day when the limitation of armaments will be on the program of the great powers of the world. And though he did not live to see all he looked forward to, yet it will come in due time, as the world becomes prepared for it.

To the peace friends of the world Dr. Hale's departure is a distinct loss. But the cause to which he lent eminent service has been strengthened by his work. Peace to his memory!

CHURCHES IN POLITICS.

A remarkable movement for an honest and efficient city government is now started in New York. It has been demonstrated that the public funds are not being spent to the best advantage and the better element of the citizens are unifying with the object in view of obtaining an honest and economical administration. But the remarkable part of this movement for better conditions is that the aid of the churches is enlisted in this cause. We quote the following from Leslie's Weekly of June 2:

"What better business could the members of our churches be in than in securing the honest and economical administration of a great city? The movement in New York City, under the inspiring auspices of the Bureau of Municipal Research, to secure a proper administration of the city's business is now to have the organized support of the churches. The bureau has also invited the private organizations that have to do with health, education, and charitable relief to participate in the work. The desire is not so much to cut down the expenses of the city as to suggest methods by which expenditures may yield the greatest good to the greatest number. A remarkable exhibition was recently made for the benefit of the public, showing in a graphic and pictorial way what the city is expending and how the money is being expended. Widespread interest in this novel exhibition was shown especially among the taxpayers. Now that the support of the churches has been enlisted, the work of

the bureau has been given a new impetus, for it is getting behind it the organized forces of the men and women who constitute the thinking, God-fearing, and earnest workers of the city. It requires no stretch of the imagination to foresee the beneficent results that must follow an honest and economical administration of a great city. Such an administration will add largely to the sum of human happiness."

Is there no lesson in this for Salt Lake City? Here we have advantages and possibilities beyond the dreams of the most sanguine. But for years every effort of certain individuals have been made to keep the citizens divided. Strength that should have been used in building up has been wasted on attack and defense, and the true interests of the City have been neglected, necessarily. There cannot be material development in times of internal warfare. At the same time fanatical partisanship bent on "rule or ruin" has been in control, and the financial affairs have been woefully mismanaged. Is there no lesson in the New York movement for this City? Would it not be possible for church members of this City, and others interested in its welfare and not handicapped by selfish politics, to unite for the establishment of good government? "What better business could the members of our churches be in than in securing the honest and economical administration of our municipalities?"

DEFIANT INIQUITY.

According to the reports by members of the Bennett committee, the managers of the infamous "stockade" are growing more and more defiant every day. In spite of law and public sentiment, and notwithstanding prosecutions, they are filling up their crib with women imported from various cities, and each of these have their agents at work soliciting "trade." And those acquainted with such places state that there is not a worse sinkhole of iniquity in the country than this. The atmosphere of it is poisoned and the deadly fumes are bound to spread far and wide.

We are not surprised at the establishment of this awful institution in this City as one of the consequences of the policy now in control. Years ago the organ that now claims to speak for the party in power, but which really only serves the purposes of a little clique of office holders and office hunters, advocated the establishment of just such places as anti-Mormon agencies of repression. The idea was that if the youth of Zion could be enticed to drink, gamble, and associate with bad women, they would be lost to the Church. If they could be made to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication, in order that the blessings of God might be turned into a curse, and the stockade is but part of a similar plan directed against the youth of Zion. Those tactics are old, and it is not surprising that they should be tried in our day in the warfare upon the people here.

But the audacity with which the managers of the infamy defy both law and public sentiment is surprising. Is there no remedy in law? Is this community bound to suffer from a running sore because of "the law's delay"? Cannot the charter of the Investment company be revoked? It was, no doubt, obtained under false pretenses and there should be some remedy. Cannot the County authorities close the place so effectively that it cannot be reopened? The "American" police, we understand, is doing absolutely nothing to preserve order. Is there no authority that can step in and maintain the laws against prostitution?

We fear it is not entirely safe to outrage public sentiment in this community to the extent that is being done now by those who run the "stockade." Indignation is being aroused and ill-omened murmurs are being heard here and there. People are patiently waiting for the law to stamp out that evil. We hope they may not have to wait too long or until patience is no longer a virtue.

SOME GOOD SUGGESTIONS.

Professor J. H. Paul, in a communication to the "News" endorses very strongly the opinion expressed by this paper the other day, that the conservative citizens of the State were not in favor of increasing the taxes for a building which they rightly or wrongly regarded as ornamental rather than absolutely necessary. He adds that although he is interested in property near the Capitol hill, which would have increased in value by the proposed building, yet he believes that the money of the State can be spent to greater advantage just now. Professor Paul says:

"Utah has about twenty million acres of dry land awaiting reclamation, the application of a little water. To supply this water will require reservoirs, and these the State must build, aided, to some extent, by the Federal government. The cost will run into many millions, but the returns to the State and people will be correspondingly large and will represent many times the outlay necessary for the construction of reservoirs. It seems probable that within a few years the State could offer irrigated farms to its citizens at from \$30 to \$50 per acre, equal in actual value to irrigated lands that sell at present from \$100 to \$200 per acre, and still make a profit of from \$10 to \$20 per acre on every such transaction. Five million acres thus sold would mean from \$50,000,000 to \$100,000,000 profit to the State. It would also mean that every young man of energy and ambition could at ordinary wages, soon acquire a farm that would make him independent. Is this an extravagant supposition? Any skeptic is advised to consult civil engineers who have made a study of this subject and then judge for himself as to the immediate feasibility of such a project.

"Nevertheless, this State cannot expend, say, ten millions for reservoirs and add a million for the building of a Capitol building. The talk of erecting the latter structure for two and a half millions is almost preposterous,

The City hall cost a million dollars at a time when building was nearly 40 per cent less expensive than it is today; and the State must have a building larger than the City and County building. But even if the cost could be limited to two and a half millions, it would seem to be better economy to build reservoirs for the reclamation of the dry land first, and to erect the Capitol building later on.

"Almost every valley in Utah is menaced by floods, actual or imminent; and the State has no money with which to remedy a condition that is a danger to so many communities, and is wholly unnecessary and easily preventable. Floods can be controlled or prevented by the State has the money. But there's the rub."

"If the State should bond itself for ten million dollars with which to reforest all the cooler slopes, canyons, and plateaus of the Wasatch range with pines, and the lower plateaus and valleys with catclaws, then floods would soon become impossible. In perhaps twenty-five years the State would have standing timber worth possibly \$50,000,000. But it would then have also that which is of more value than money—the mountain and valley parks, the rainfall and the dew which the vegetation would attract, the birds, the health, the joy of life found only in forest areas in the midst of the desert, the beauty of groves, the feeling of safety from floods—in a word, many of the things which are more excellent" would then be ours.

"And the State might well bond itself to build good roads, which tax the farmer, and through him, all the rest of us, about \$150 on every ton of produce hauled to market or of freight hauled to the mills. In this dry climate we are entitled to the best roads in the world. Practically all of them run through agricultural districts and it is said to cost the farmers 25 cents to haul a ton a mile on them. The average haul of farm products is nine miles, according to the estimate of the Department of Agriculture. The average cost of hauling a ton a mile on the roads of France is 7 cents.

"To transform our roads from bad to good, would cost an immense sum of money. An attempt to raise the necessary amount by taxation of land in a short term of years would cause loud protests from every taxpayer in the country.

"Yet this could be done simply by narrowing all the country roads from their present average width of 60 feet to 30 feet. The average width of the German country road is from 20 to 30 feet. By narrowing them one-half we could raise almost enough money to build the finest rock bedded roads in the world simply by selling this surplus land to the owners of abutting property. Then, with a very small bonded indebtedness in addition, Utah could, without any added financial burden, construct and maintain roads better than even the excellent ones of continental Europe. Why not bond the State, if it can be done, for something that is productive of revenue to the State? Why not for good roads? For state fisheries? For reservoirs? or even for insect extermination?

"Not many of the states have before them such opportunities for enormous internal development as our own. Now is our time to develop; the Capitol building can wait a short time, and then be more splendidly built out of our enlarged resources and by our greater population, without burdening the people and without in any way obstructing the advent of the pending era of great industrial and commercial expansion now evidently before us, if only we have sense enough to see it and 'sand' enough in our make-up as a State to do the right thing.

"Yours for progress,
"J. H. PAUL."

There is, it seems to us, food for thought in the suggestions contained in this communication. By the proper management of the resources of a state, or a community, it should be possible to progress and make all necessary improvements without making the tax burdens unbearable, as seems to be the general tendency all over this country.

A CANADIAN STORY.

An illustration of how canards about the Latter-day Saints are originated and circulated comes from Canada.

It appears that a young lady of Magrath, Alberta, married a young man of Lethbridge, and that because of some trouble between them the lady went home to her parents. A child was born and the young man took the baby away under circumstances that aroused public indignation and sympathy with the mother. The fellow was somewhat roughly handled. But, although the wife was a Presbyterian, and the daughter of Presbyterians, yet the newspapers report the occurrence as a "Mormon" outrage.

The Montreal Daily Star, of May 27, has the following headlines: "Three Gentiles Roughly Handled by Mormon Mob; Polygamists Act in Very High-handed Manner at Magrath," and then comes the report:

"Lethbridge, Alberta, May 27.—A mob of 30 or 40 Mormons yesterday afternoon mobbed, threatened to hang and severely handled two 'Gentile' men and a woman at Magrath, a Mormon settlement, about 22 miles southeast of here.

"The trouble arose from the marriage a year or more ago of a Mormon girl to a Gentile, as the Mormons call all non-members of their Church, and the interference of the Church which bars all marriages of its children to Gentiles.

"James Barclay, one of the men who was mobbed, declared this was the cause of the whole trouble. He, Barclay and his wife, the couple concerned, after their marriage, lived happily together in Calgary. Mrs. Barclay, about five months ago, returned to her mother's home at Magrath, and intended to return to her own home in the course of a week or two. Once back in Magrath, however, her parents and Church determined to keep her, and in spite of her husband's entreaties, she refused to return to him.

"The three were taken hand-cuffed to the depot by the sheriff, and were driven to the city, where they were kept in the regular American style. They had been in the waiting room some time when the mob appeared. 'Don't you ever come back here again,' announced the leader, 'or we will hang you.' 'We will hang them now,' called out some of the mob, 'get a rope.' The mob rushed the three Gentiles, knocked them down, kicked and beat them, 'soaked' them with eggs and threw Barclay through the window by which he was coming back here again, 'announced the leader, 'or we will hang you.' 'We will hang them now,' called out some of the mob, 'get a rope.' The mob rushed the three Gentiles, knocked them down, kicked and beat them, 'soaked' them with eggs and threw Barclay through the window by which he was coming back here again, 'announced the leader, 'or we will hang you.' 'We will hang them now,' called out some of the mob, 'get a rope.' 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